







Philip Havens gave  
these Books to his  
Daughter Maryanne  
Havens





*S. Watts delin.* *C. Kneller sculp.*  
 Explanation, Science or Learning leads the young Bishop of Osnaburg by the hand to Divine Wisdom who is seated upon an eminence with a book of seven Seals, on which is the image of the Holy Lamb, by which is designed the Book of Revelation or Prophecy. The two Genii underneath Divine Wisdom are bringing the Mitre, the Crozier, and the Rochet or Robe, the ensigns of his dignity, to the young Bishop.

*Published according to Act of Parliament, 1772.*

Ch. 770/17.

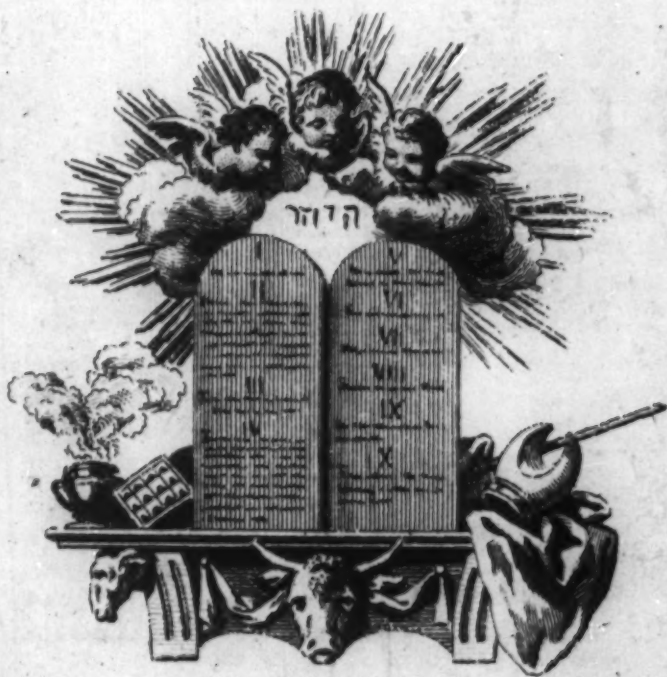
AN  
ABRIDGEMENT  
OF  
SCRIPTURE HISTORY

*designed for the  
Amusement and improvement of Children :  
wherein the most Striking actions  
in the*

OLD TESTAMENT

*are made plain to the youngest Capacities:*  
adorned with head Peices expressive of the Subject of

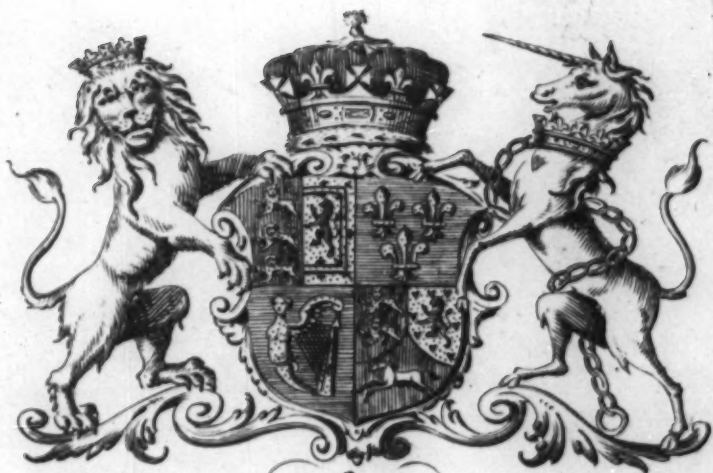
EACH NARRATIVE,  
*Curiously engraved on 60 Copper plates;*  
and Dedicated to the Infant  
BISHOP of OSNABURG  
By an eminent Divine .



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Printed & Sold by RYLAND, in the Old Bailey.  
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TO HIS  
*Royal and Serene Highness*  
**FREDRICK,**  
*Second Son of his*  
**BRITANNIC MAJESTY**  
*and Bishop of Osnaburg.*

*May it please your Highness*  
 As the following Volume

*is intended to inform the mind, at the same time as it allures the eye, and to convey the knowledge of the sacred Scriptures, in the most pleasing manner; both to the eye & the memory. of infancy, the writer thought no name could give greater sanction to his work, than that of your Royal Highness, nor any dignity be a more proper patron to his labours than an infant Bishop. That your highness may increase in piety, as You increase in Years, & imitate every virtue that can support & adorn your sublime character, is the constant prayer of*

*Your highness's*  
*most humble &*  
*dutiful Servant*

**THE EDITOR.**





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## PLATE I.

### *The History of the Creation.*

**T**HIS globe, on which we live, the sun and moon, and all the shining stars, which adorn the sky, had a beginning and were created by God. At first this mass was without form, and darkness covered it, as with a robe. But when the spirit of God had rendered it fit for creation, the element of fire was separated from this confused body; this was the work of the first day. On the second day was extracted the element of air: on the third the earth and water were separated from each other, and proper channels being formed for the reception of the watery element, they received the name of seas,

as the dry land did that of the earth. The earth being thus divided from the waters was cloathed with grafs, stocked with fruit-trees, and adorned with flowers. On the fourth day the two greatest lights, which appear to our eyes, were formed and rendered visible, the sun to rule the day, and the moon, which in his absence supplies the want of light. On these depend the difference of day and night, and the beautiful variety of the seasons. After the formation of lifeless bodies, the Divine Being proceeded to the formation of animals; fish and birds were made out of the waters on the fifth day, and beasts were likewise formed out of the earth on the sixth. The world being thus formed, with every thing that was beautiful or useful, man was created out of the dust of the ground, but in the image of God, and invested with dominion over the fishes of the sea, the fowl of the air, the cattle, the earth, and every thing that creepeth thereon. Woman was made out of one of the ribs of man, who was cast into a deep sleep for this purpose. After God had viewed his creation, he found it every way proportioned to its end, and abounding with beauties; he therefore blessed it, and pronounced it to be very good. Let us admire the manner, in which all the mighty work was performed, only by speaking; for he said, *Let there be light, and there was light*; and in the same manner he called all things else into being!



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## PLATE II.

### *The History of the Fall.*

**O**UR first parents, Adam and Eve, were placed in the garden of Eden, which abounded with every tree pleasant to the sight, and good for food. In this happy situation they had frequent converse with God, and had no other restraint, than that they should not eat of the tree of life, which grew in the middle of the garden. This happy state had not continued long, when the enemy of mankind resolved to disturb it, and entered into the serpent, which being then reckoned the most subtle animal, was fittest for his purpose, and prevented suspicion. Finding Eve alone, he enquires of her, whether she

and Adam were not forbidden to eat of all the trees of the garden. In answer to which she informs him, that they were restrained only from eating of the fruit of that tree, which was in the middle of the garden, God having declared that they should surely die, if they tasted of it. The tempter assures the woman they would not die, tho' they should eat of the fruit of the tree, and adds, that the effect of it would be an increase of their knowledge, that their eyes should be opened and they should become as gods, knowing good and evil. The woman looking at the fruit, and concluding from the beautiful appearance it made, that it might be good to eat, and desiring to become wiser than she was, took of the fruit; and her husband, out of a tender regard for her, received it from her hands. They both eat of it, and then first perceived they were naked, and that it was shameful to be so: they made them aprons of fig-leaves, and perceiving that God was in the garden, endeavoured to hide themselves from his Sight. But God calling to Adam, charges him with having eaten of the fruit, which he had forbidden him to eat of. Adam shifting his crime upon the woman, and she transferring it upon the serpent, the Almighty remembering mercy in the midst of judgment, punishes the serpent, and predicts the coming of the Messiah, who should bruise the head and power of the tempter, hid under the serpent, being in an especial manner the seed of the woman; as for the woman, he punished her with pain in childbirth; and Adam, hearing the sentence of death pronounced and established against him, was doomed, till that period came, to earn his living by the sweat of his brows.





## PLATE III.

### *The History of CAIN and ABEL.*

**A**FTER our first parents were banished from Paradise, they had two sons; the elder of which was named Cain and the younger Abel. Though Cain, as his name imports, seems to have been the favourite of his mother, and was supposed by her to have been the person who was to break the serpent's head; yet her partiality appears more evidently from the character of Abel, her second son, whose virtues were far superior to those of his brother. As greater excellence sometimes produces envy,

where it should excite to imitation, Cain's bosom seems to have been no stranger to this mean passion, which was increased on the following occasion. They both of them brought their offerings, which were the products of their several professions. Cain being a husbandman brought of the fruits of the ground; and Abel, who was a keeper of sheep, the firstlings and the chiefest of his flock. Abel's offering was accepted in a visible manner by God, but that of Cain's honoured by no apparent sign of Respect. The preference given to his brother served only to increase this envy, which by degrees, grew into rancour. Determined to destroy his brother, Cain invited him to go into the field, and there took an opportunity to murder him. Though this fact was unknown to man, it was open to the eye of God, who is present every where, and sees even the inmost thoughts of our breasts. He called upon Cain to declare what was become of his brother, and notwithstanding his prevarication, he convicted him of his crime, and condemned him to the life of a vagabond. Thus banished from the face of God and man, he endured a state of misery and remorse, till at last he was slain himself by Lamech, one of his own descendants.





#### PLATE IV.

*The History of the Flood, or General Deluge.*

**T**HE corruption of mankind was so great and so universal, that God was inclined to destroy the whole human race, excepting a few, as the only means to prevent the farther increase of vice, and to restore the practice of religion and virtue. Amidst this general depravity Noah was singularly pious, and uncorrupted with the vices which rendered the rest of mankind proper objects for divine punishment. If the wickedness of the rest of the World determined God to destroy them, the piety of Noah moved him

to protect and preserve him. The manner of punishment resolved upon was an universal flood; and that Noah and his family, and as many animals as were sufficient to keep up their several kinds, might be preserved, God ordered Noah to make him a vessel sufficient for this purpose, and to bring his family and every species of animals into it. When the vessel was finished, and all the animals were introduced, according to the divine command, the cataracts of heaven were opened and an irresistible flood swept away all the rest of the world.

Noah, safe in his piety and in the protection of God, braved the fury of the tempest in the vessel he had constructed by his order; and, when the waters abated, left the kind confinement, to engage in acts of devotion; which shewed him worthy of the care of Providence, and fit to be the father of a new world.

#### PLATE IV.

THE corruption of mankind was so great, and so universal, that God was inclined to destroy the whole human race, excepting a few, as the only means to prevent the further increase of vice, and to restore the practice of religion and virtue. Amidst this general depravity Noah was singularly pious, and uncorrupted with the vices which reigned the rest of mankind; and God, in his mercy, preserved him and his family, and the beasts of the field, from the destruction of the flood. He was the only man of his age who was not corrupted by the vices of his time, and he was the only man who was not corrupted by the vices of his age.



## PLATE V.

### *The Confusion of Tongues.*

**T**HE earth being peopled by the descendants of Noah, were all of one speech; and dreading a return of a second calamity of the waters, by which the world had lately been destroyed, without applying to God for safety, determined to build an exceeding high tower, for a place to secure themselves in, providing a second flood should happen. Long had they pleased themselves in their laborious undertaking, and gratified themselves with the hopes of bringing it soon to perfection, when God resolved

to render their design abortive. For this purpose he made an alteration in their language; so that the persons employed in the work could not understand each other, and were upon that account obliged to desist from their undertaking. One design which God had in working this miracle was, to disperse the builders over the face of the earth, that it might be cultivated and inhabited sooner than it would have been, if they had perfected their design. This was the consequence of the confusion of their tongues, for they immediately quitted the spot where the tower was erected, settled in different parts of the world, and in their dispersion afforded a lesson of the weakness of human projects, without the concurrence of Providence; the union of mercy and justice in the divine judgments, and of this great truth, that learning without religion, is a Babel, or tower of confusion.

*The Confusion of Tongues.*

*The confusion of tongues, being prophesied by the apostle, and the Jews, were all of one speech; and having a return of a second language of the world, by which the world had lately been destroyed, without applying to God for help, determined to build an exceeding high tower, for a place to secure themselves in, providing a second flood should happen. Long had they pleased themselves in their laborious undertaking, and gratified themselves with the hopes of bringing it soon to perfection, when God relin-*





## PLATE VI

*ABRAHAM entertaineth three Angels.*

**T**HE patriarch Abraham sitting at the door of his tent, in the heat of the day, saw, as he thought, three men coming towards him. According to the hospitality of those days, he ran out to meet them, and invited them to refresh themselves. The three angels, whom he took for men, complying with his request, he immediately goes to prepare an entertainment for them. On his return one of the angels asks him for his wife Sarah, adding, that the promise God had already given them of a son should be fulfilled:

fulfilled: but Sarah thinking it improbable, that one of her advanced age should have a child, could not help laughing. The angels having reprov'd her for this indiscreet action, take their leave; but before their departure inform Abraham of their intention to destroy Sodom and Gomorrah for the wickedness of the inhabitants. Abraham, touch'd with the distress of such a scene, endeavours to prevail on the angels to forego their punishment; and at last, having gained a promise, that if ten righteous men were in that place, it should not be destroyed; the angels proceeded on their way to Sodom. The manner in which this story is told in scripture is such as must give us an high idea of this patriarch's humanity. At first, he intercedes in behalf of the inhabitants of Sodom, praying God to forgive them, if there were fifty righteous persons in that city. The Deity having acceded to his request, the patriarch full of humility and overflowing with pity, still asks, whether God would spare them if five were lacking of the fifty; and being informed he would, Abraham persisting in his request, and still asking, whether this would be the case, if forty, if thirty, if twenty, nay, even if ten righteous were there, was assured, that the place should not be destroyed, even if no more than ten righteous persons were in it. But as the place was notwithstanding destroyed, can we help owning it must have been extremely wicked?





## PLATE VII.

*The burning of Sodom and Gomorrah.*

**T**WO of the angels, whom Abraham had entertained, went to Sodom, where they were seen by Lot, Abraham's kinsman, and after some importunities, consented to lodge with him for that night. Scarce had the heavenly guests entered under his roof, than the house was surrounded by the inhabitants of the city, who insisted upon Lot's producing the angels, whom they intended to abuse, contrary to all the laws of humanity and hospitality. Lot endeavoured, but in vain, to dissuade them from their wicked design;

#### 14 *The Burning of SODOM and GOMORRAH.*

design; and the angels found it necessary, for their own security and the safety of their host, to strike them blind. In return for Lot's hospitality, and in regard of his virtues, the angels led him and his family out of the city, informing them of its approaching calamity, and charging them to pursue their flight with all speed, and without so much as looking back. Lot's wife, who was perhaps a native of Sodom, alarmed with the tokens of its impending fall, could not resist the ill-timed curiosity of looking back, and in the act of disobedience was turned into a pillar of salt. The present state of these countries is a dreadful example of the consequence of sin; and the fate of Lot's wife a standing lesson against disobedience to the commands of God.



## PLATE VIII.

### ABRAHAM'S offering up ISAAC.

THE language of former ages was so rude and imperfect, that its defects were generally supplied with action: this is, in scripture, called, the *voice of the Sign*. Abraham's faith and virtues were so remarkable, that he is called *the friend of God*; and a promise was given him, that *in his seed all nations should be blessed*. The good old patriarch cannot but be supposed desirous of knowing in what manner this promise was to be effected; and in answer to his desire, God puts him upon a significative action, which  
let

let him into the secret he longed to know. For this purpose he was ordered to take his son, *his only son*, Isaac, to carry him to mount Moriah, to sacrifice him there.

Abraham obeys the divine call, and stifling the voice of nature, leads his son to the destined place, and was stretching out his arm to inflict the fatal stroke, when the Lord stopped his hand, and shewed him a ram, caught in a thicket, which he was ordered to sacrifice instead of his son. Isaac, the type of the great sacrifice of Christ, carried the wood on which he was to die, as Christ did the cross on which he was crucified. Isaac was Abraham's only son, as Christ was the only begotten son of God. Isaac's danger endured three days, and Christ remained three days in the grave. Isaac was received alive from the dead in a figure, a figure which foreshewed that Christ should rise again, and, indeed, he did, rise again from the dead!

ABRAHAM'S OFFERING UP ISAAC.

THE language of former ages was to us  
and imperfect, that the details were gone  
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called, the state of the day, Abraham's faith  
and virtues were to render him, that he is called  
the friend of God, and a promise was given him  
that in his seed all nations should be blessed. The  
good old patriarch cannot but be looked upon  
as a model of piety in every respect. His piety  
was to be the basis of his life, and in answer to his desire  
God gave him a son, a son who was to be his heir.



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## PLATE IX.

### ABRAHAM'S *Servant* meeteth REBEKAH.

**A**BRAMHAM being grown old, and willing to marry Isaac to one of his own family before his death, from an apprehension that if he should chuse a Canaanitish woman, he might be seduced to wickedness and idolatry, sends his servant into Mesopotamia to procure a wife for his son. The servant coming to the end of his journey, about the evening, the usual time of watering cattle, sat himself down on the side of a well, which was one of the watering places, and afterwards addressed himself in prayer to  
God,

18 ABRAHAM'S *Servant meeteth* REBEKAH.

God, that the woman who should come to draw water might be the very person whom he had determined and appointed to be the wife of Isaac. Scarce had the pious servant finished his prayer, when Rebekah, the daughter of Bethuel, the grandson of Nahor, Abraham's brother, appeared. The beauty of this damsel was great, and though the office she was employed in seems mean to us, yet it was discharged, in these ages of simplicity, by persons of the greatest dignity. When she had filled her pitcher at the well, Abraham's servant asked her to permit him to drink, and she consenting, which was one of the conditions he had made use of in his prayer, he made her several handsome presents; and being certified of her family, demanded her of her parents, as a wife for his master's son. The parents consenting to his request, Rebekah went with the servant to her intended spouse; and, by her virtuous conduct, justified Abraham's choice, and rendered Isaac happy.

ABRAHAM'S *Servant meeteth* REBEKAH.

ABRAHAM being grown old, and willing to marry Isaac to one of his own kindred, he sent his servant to find a wife for him. The servant coming to the end of his journey, about the evening, the usual time of watering cattle, he himself went down on the side of a well, which was one of the watering places, and afterwards addressed himself in prayer to God.





## PLATE X.

### JACOB *depriveth* ESAU of his *Blessing*.

**I**SAAC being grown old and partly deprived of his sight, was desirous of blessing his family before he died; and for that end ordered his eldest son Esau to kill him some venison, and make him a savoury dish, which might raise his spirits, and enable him to perform this last office. As the last blessings of parents were formerly prophetical oracles, Rebekah, who loved Jacob the best of her two sons, and remembered, that before they were born, it was foretold, the elder should serve the younger, advised

20 JACOB *depriveth* ESAU of *his Blessing*.

advised Jacob to take the tenderest part of a kid, to dress it in such a manner as his father might take it for venison, and by personating his brother Esau, endeavour to intercept the blessing which his father intended him; though it did of right belong to Jacob, as he had purchased the birthright of his brother for a mess of pottage. Esau being an hairy and Isaac a smooth man, this difficulty was removed by Rebekah, who covered Jacob's hands with the skins of kids, and by this fraud made him pass upon his father for his brother. Isaac, being deceived by this stratagem, pronounces his blessing on Jacob, wherein he prophetically promises him abundance of wealth, dominion and empire, superiority over the rest of his family, prosperity to his friends and confusion to his foes. Scarce had Isaac finished, when Esau returned from the chase, brought his father the venison he had ordered, and asked him to eat. Finding his mistake, Abraham was in great consternation; but prevailed on by Esau's tears, he pronounced a blessing upon him, which is still fulfilled in the state of the Arabs to this very day.

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## PLATE XI.

### JACOB'S *Dream.*

**E**SAU being highly incensed at Jacob for the fraud by which he deprived him of his father's blessing, entertained the wicked resolution of murdering him. But as his design was not so secret but it came to his mother Rebekah's ears, she informed Jacob of his design, and by her persuasion he retired to Padan Haran, where Laban, one of his kindred, was settled. In his way to this sanctuary, he was benighted, and forming a pillow of stones to support his head, he laid himself down. While he was in his holy slumbers,

slumbers, God was pleased to favour him with a dream, which might tend to comfort him; and to instruct him, that the messengers of Providence, the holy angels, were continually employed in serving the good and the pious. For this purpose, a ladder was presented to his imagination, which reached to the heavens; on which the angels were seen ascending and descending. On the top stood the Lord, who was represented as declaring to him, that the ground on which he laid should belong to his posterity, who should be as numerous as the dust of the earth; and that God would be with him wherever he went. Jacob being awaked by this heavenly vision, and convinced that it came immediately from God, erected an altar in the place, in a grateful sense of the divine goodness; and, having performed his devotions, proceeded on his journey.





## PLATE XII.

JACOB cometh to HARAN &c.

JACOB proceeding in his journey came to a well, and asking of some shepherds, who had resorted thither, whence they came? He was answered, that they were of Haran. The patriarch immediately enquiring whether they knew Laban, was met by Rachel, his daughter, who came to water her father's sheep. Jacob making himself known to her, she introduced him to Laban, where he staid for a month, and proffered him his services. Laban refusing to accept the offer, unless he would take some recompence



compence for his labour, asked him conditions. Jacob being captivated by the beauty of Rachel, his younger daughter, offered to serve him seven years for her. Laban agreed to his terms; but, when the time was expired, fraudulently gave him his eldest daughter, Leah, instead of Rachel, her younger sister. Jacob finding out the deceit, expostulated with Laban, who, to pacify him, promised him his younger daughter, if he would serve him another seven years for her. So ardent was Jacob's love, that he submitted to this condition, and having served those seven years, received his beloved Rachel. But Providence to teach him and us, the vanity of setting too intense an affection on any person or thing below, decreed that Rachel, though the beloved wife of Jacob, should for some time continue barren, while Leah was mother of a numerous posterity.

PLATE XL.

JACOB cometh to HARAN.

JACOB proceeding in his journey came to a well, and abode of some shepherds, who had returned thither, whence they came? He was answered, that they were of Ishmael. The patriarch immediately enquiring whether they knew Laban, was told by Rachel, his daughter, to come to where her father's sheep were. Jacob taking himself known to her, she introduced him to Laban, where he staid some months, and proposed him his services. Laban, desiring to know the price, which he would take for re-

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## PLATE XIII.

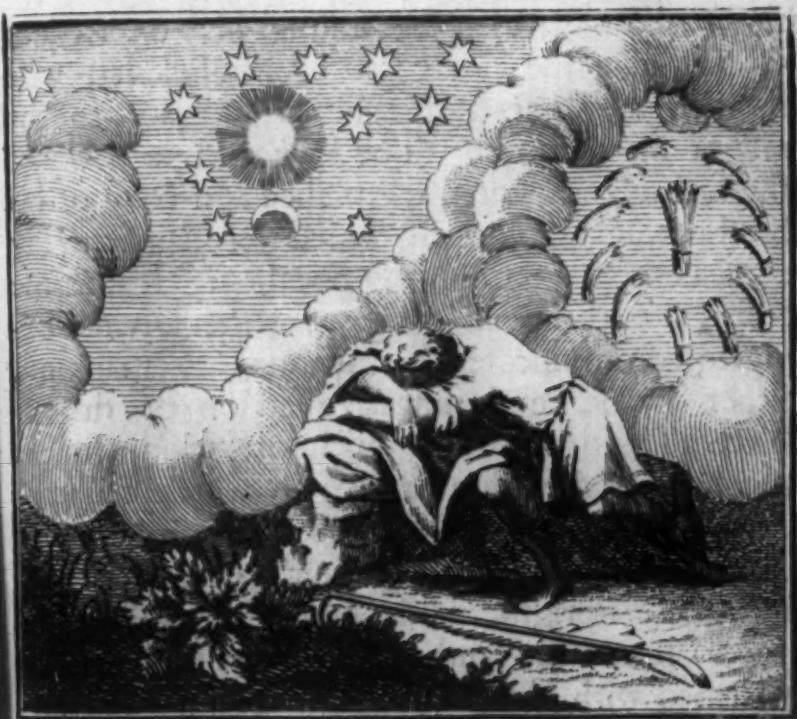
### *JACOB's wrestling with the Angel.*

**J**ACOB being ordered by God to depart from Laban, to prevent the dreadful effects which envy might occasion, obeyed the heavenly warning. As he approached towards Seir, where his brother Esau dwelt, the idea of his danger revived in his mind, and being apprehensive of the consequences, he sent a message to him to pacify him; and, in order to obtain the blessing of Providence upon his benevolent intentions, addressed himself to heaven in prayer. The next morning he was informed by an emblematical

26 JACOB'S *wrestling with the Angel.*

blematical action, that he had not wrestled in prayer with God in vain. For he was engaged in wrestling with a person till day-break, who then touching the hollow of Jacob's thigh, put it out of joint, and endeavouring to disengage himself from Jacob, but in vain, unless he consented to bless him, changed his name from Jacob to Israel, which signifies a prince, *powerful with God*. He by that means understood that his antagonist was a heavenly Being: And the Jews, to perpetuate the memory of this transaction, to this very day abstain from eating that part of the thigh of any animal, which was affected in this contest with the angel. This remarkable circumstance is not less useful to us than it was to Jacob himself, especially as it teaches us the same trust in God, the same earnestness in Prayer, and at the same time assures us, that, if we faint not in our application, our success will be the same.

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## PLATE XIV.

### JOSEPH'S *two Dreams.*

THE patriarch Jacob dwelt, according to the divine promise, in the land of Canaan, in which his father had been a stranger. Tho' he was blessed with a numerous offspring, yet their affections towards him were different: hence we find that the sons of Bilhah and Zilpah, his two concubines, spake very disrespectfully of him in his absence, and that their disrespectful speeches were related to him by one of his younger sons, named Joseph. This dutifulness of Joseph endeared him very much to his fa-



ther, who was still more fond of him on account of his being the eldest son of his beloved wife Rachel, and indeed of abilities superior to the rest of his brethren. The love and partiality of the father augmented the malice and envy of his brethren against Joseph, which were considerably increased by the following occasion. It was the custom, in these earlier ages, for the Divine Being to communicate his intentions to mankind, either by some significative action or dream. Agreeably to this mode of information, Joseph was honoured with a dream, in which he imagined, that as he and his brethren were binding their sheaves, the sheaf which he bound arose, and stood upright, while those of his brethren stood round it and made obeisance to it. Alarmed with this surprising circumstance, Joseph informs his brethren with it, who were enraged to find it foretold, that he should be superior to them. The Divine Being, willing to convince them of his intention concerning Joseph still more strongly, sends him a second dream, in which he saw the sun, moon and eleven stars make obeisance to him: this dream he tells to his father, who reproved him a little for insinuating, that he, his wife and his brethren should do homage to him. The dream, however, was too alarming to be forgotten by Jacob, who looked upon it as foretelling some singular event; whereas his brethren were still more highly incensed at him on hearing this prediction of his future greatness.

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## PLATE XV.

*JOSEPH is sold to the Ishmaelites.*

**T**HE sons of Jacob being at Shechem with their flocks, their father dispatched Joseph to enquire into their welfare. As he was wandering about in search for them, he was informed by a person whom he met, that they had quitted that place for Dothan. As Joseph was at some distance, he was perceived by his brethren, who conspired together to take away his life, on account of the dreams which he had told them. Their intention was, at first, to murder him, to cast his body into some pit, and to

give out that he was killed by a wild beast. But Reuben, shocked at the wickedness of their design, persuaded them not to put him to death, but to let him down into a pit just by, intending to take some opportunity of removing him from thence unknown to them. The rest of the brethren consented to his proposal, and Joseph was put into the pit. After this, as they sat down to refresh themselves, they perceived a company of merchants coming towards them, and by the persuasions of Judah, consented to sell Joseph to them for thirty pieces of silver. Reuben, who was not present during this transaction, going to the pit, to put his kind intention in practice, was highly affected at the loss of his brother. But as he was not to be recovered, he joined with his brethren in an expedient to hide the truth from his father. For this purpose they killed a kid, and dipped in the blood of it Joseph's garment, which was a very remarkable one, and was given him by his father as a mark of his esteem and love. The garment thus smeared with blood was carried to Jacob, who immediately knew it to be that of his son Joseph; and concluding that some wild beast had destroyed him, broke out into the most tender exclamations for his fate.



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## PLATE XVI.

### JOSEPH *and his Mistress.*

THE Merchants who had purchased Joseph carried him down into Egypt, and sold him to Potiphar, one of the prime ministers or great officers of Pharaoh, the king of that country. Joseph's behaviour was such, that he soon gained the Esteem of his master, who entrusted him with all he had. Potiphar's wife conceiving a great liking to Joseph, endeavoured, by her frequent solicitations, to seduce him to carry on a lawless amour with her; but so great was the chastity of Joseph, and so great the gratitude he bore to



his master for the favours he had conferred on him, that he was deaf to all her entreaties. A public festival happening in Egypt, which called Potiphar abroad, his wife thought this a proper season to attempt the virtue of Joseph, and as he came into her presence caught hold of his garment, and entreated him to consent to her wishes. Joseph was so shocked at this behaviour, that he sought for security by flight, and ran out of the room, leaving his garment in her hands. Inspired with rage at being thus disappointed, and resolving to revenge the affront, Potiphar's wife cried out aloud and alarmed the whole family, pretending that the Hebrew slave, whom her husband had bought, had attempted her virtue; and finding her make an outcry, had fled away and left his garment, as they saw, in her hand. The garment she laid up to shew to Potiphar at his return, as a confirmation of her story; who being provoked at this narrative of his wife, credulously believed her false tale, and committed Joseph to prison.

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## PLATE XVII.

### PHARAOH's *two Dreams.*

**W**HEN Joseph had continued in prison for two years, Pharaoh, the king of Egypt, was very much disturbed by two dreams : In the first of which he thought, as he was walking on the banks of the river Nile, he saw seven fat kine come up out of the river and feed in an adjacent meadow. While he was employed in considering them, behold seven other came out of the same river, which were very lean, who fell upon the seven fat kine and devoured them. The disturbance which this circumstance gave to the king awaked him. After he had composed himself a little, he fell asleep again and

dreamt a second time, that he saw seven ears of corn grow upon one stalk, which were very full and good; immediately after which he sees seven thin ears spring up, which were blasted by the east wind: as in his former dream the lean kine devoured the fat ones, so in the second, he thought he saw the full ears devoured by the thin ones. As the dreams seemed to have but one object, they made the stronger impression upon the king's mind; and being unable to interpret them himself, he assembled all his ministers and wise men, who were famous for the interpretation of dreams, to explain his. While these great men were confessing their inability, his chief butler recalled to mind, that during his confinement, together with the chief baker, they both of them had had a dream, which was interpreted by Joseph; and the event had answered his explanation. The chief butler informing the king of this circumstance, Joseph was immediately sent for; and, after hearing the king's dreams, took the opportunity of assuring him, that his explanation was not owing to any skill in the received rules for interpreting, but was the effect of a divine inspiration: he proceeded to tell him that the object of both dreams were the same; they portended, that there would be seven years of plenty, which would be succeeded by as many years of famine; and he advised him to employ some discreet person to form magazines sufficient to supply the wants of the approaching scarcity. Pharaoh received his advice with great condescension, and perceiving that, by his interpretation of the dreams, he was qualified for the undertaking, he raised him to the trust and management of his kingdom.

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## PLATE XVIII.

### JOSEPH *and his Brethren.*

THE famine which had, according to Joseph's interpretation, begun in Egypt, being felt likewise in Canaan, Jacob sent his sons thither to buy corn; for he had been acquainted that great magazines were formed in that country. Ten of Jacob's sons set out on this commission, for he was unwilling to trust Benjamin with them. When the sons of Jacob came to Egypt, they were introduced to Joseph, who was at that time chief governor, and prostrating themselves before him, verified the dreams he had



had formerly related to them. As Joseph knew his brethren, though he was unknown to them, he questioned them about the intentions of their journey, and pretending that he suspected them of being spies, extorted from them a true account of the state of their family. Having in their defence mentioned that they had a younger brother who remained with their father: Joseph took advantage of this circumstance to tell them, that they had no other means of clearing themselves from his suspicion, but by sending one of them home to fetch that brother to him, while the others remained in prison. In consequence of this declaration, he confined them all for three days; after which, sending for them, he softened his demand, insisting that all the rest of them should go home to fetch their younger brother, providing one of them were left in custody, as an hostage for their return. The distress, which this proposal affected them with, revived in their minds the idea of their guilt and the barbarity which they had shewed to Joseph, in selling him, notwithstanding his tears and intreaties. Reuben could not help increasing their sorrows by representing his innocence, and their deafness to all the persuasions he had made use of to deter them from that crime. Joseph, who was present at this distressful scene, and understood all that they said, was unable to view it without being affected, and was obliged to turn himself from them to hide his tears. After some persuasion the brethren consented to his conditions, and after binding Simeon, their second brother, before their eyes, he dismissed them with the corn, which they were sent to purchase by their father.

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## PLATE XIX.

*JOSEPH'S Stratagem to stay his Brethren.*

**T**HE famine raging still in Canaan, Jacob sent his Sons once more into Egypt, to purchase corn. Reuben and Judah informing him, that it would not be safe for them to go without their brother Benjamin, Jacob consented. On their arrival at Egypt they were introduced into Joseph's palace, and had their brother Simeon restored to them. On Joseph's return they were all introduced to him, who casting his eyes on Benjamin, enquired whether he was the younger brother they had mentioned, and was so much affected at the sight of him, that nature melted him into tears, and he quitted the place, to prevent

vent his discovering himself. After he was recovered, he returned and entertained them with a feast, when they were much surprized at the regularity in which they were placed, which was according to their ages, but much more so at the partiality shewn to Benjamin, whose mess was five times as much as theirs. Before their departure, Joseph ordered his steward to fill their sacks with corn, to put every man's money in the mouth of the sack, and to convey his silver cup into the sack of the youngest. On the morrow, as soon as it was light, the brethren proceeded on their way homewards: but before they had gone far from the city, Joseph ordered his steward to pursue them, and when he overtook them to reprove them for their ingratitude and charge them with stealing the silver cup. When the steward came up with them he fulfilled his orders; and the brethren, startled at such a charge, endeavoured to prove their innocence, pleading that they had brought back the money which they found in their sacks at their former return, and could not be supposed to be guilty of the crime he charged them with, when they had given such a remarkable proof of their honesty; they concluded that they would be content, if that the person upon whom the cup might be found, should be put to death, and that they themselves should be kept for slaves. The steward made his search, beginning at the sack of the eldest; but when he came to that of Benjamin, who was the youngest, found the cup there. They all accompanied Benjamin to Joseph's house, and fell before him on the ground. Their behaviour was not to be resisted; it melted Joseph; he could no longer restrain his tears, and asked in broken sentences, *Doth my father yet live?*



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## PLATE XX.

*MOSES is found by PHARAOH's Daughter.*

**A**FTER the death of Joseph the Israelites continued in Egypt, and grew so numerous, that the king was afraid of them. This monarch either was ignorant of the benefits which his nation had received from Joseph, or else overlooked them. For, instead of shewing his gratitude to the memory of that great man, by heaping favours on the people from whom he was descended, he did all he could to oppress and to extinguish them. With this view he employed them in making brick and mortar, in building



40 *MOSES is found by PHARAOH's Daughter.*

building cities, and in other works, which he imagined would both diminish their spirits and weaken their bodies.

But finding that the Israelites still encreased in number, notwithstanding their afflictions, he ordered the Hebrew midwives to kill the male infants, when they delivered their mistresses. The midwives choosing rather to die themselves, than to execute so barbarous an order, Pharaoh then commanded that every son, which was born to an Hebrew woman, should be exposed, or rather cast into the river Nile. Under these unhappy circumstances Moses was born, and was kept by his mother for three months; but his concealment any longer being impossible, she submitted to the cruel decree, and putting the infant into a vessel made of bulrushes, laid him among the reeds by the river's brink. As the affection of a parent could not be stifled, she ordered her daughter to wait at a small distance, to see what would be the fate of the infant Moses. The sister had not long been in her post, when Pharaoh's daughter came to that part of the river to bathe herself, and, espying the vessel among the flags, sent one of her maids to fetch it. On opening the ark she discovers a child bathed in tears; moved with compassion, and concluding it to be one of the Hebrew children, she sends one of her maids for a Hebrew woman to nurse it, who brought the child's own mother, to whom the princess delivered the infant to be brought up, at her own expence.



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## PLATE XXI.

*God appeareth to MOSES in the burning Bush.*

**M**OSE S being saved from the river by Pharaoh's daughter, was, at her expence, educated in all the learning of the Egyptians, who were at that time celebrated all over the world for wisdom and politeness. Yet, so great was his affection for his own people the Jews, that he despised all the Splendors of a Court for their Sakes, and chose rather to be numbered among the oppressed Israelites, than to enjoy the highest place in the court of Pharaoh. His love for his Brethren shewed itself in two remarkable instances ; the latter of which had like to prove fatal to him. One day he saw an Egyptian behaving

42 *God appeareth to MOSES in a burning Bush.*

ving very cruelly to one of his countrymen, and taking the part of the Israelite, he slew his adversary, and buried his body in the sand, to prevent a discovery. The next day he saw two Hebrews engaged in a quarrel and interposing, in order to procure a reconciliation between them, was asked by one of them, what authority he had to interpose, or whether he had a mind to murder him, as he had the Egyptian the day before? Moses finding, from hence, the death of the Egyptian was no secret, and hearing that Pharaoh was determined to punish him for it, he fled into the land of Midian. The prince of this place had seven daughters, who according to the custom of those times, were employed in watering his flock; but meeting with uncivil usage in the discharge of their employment from some shepherds, Moses took their parts, and assisted them in watering their cattle. The daughters of Reuel, for that was the name of the prince, on their return, surprized their father with their expedition, who asking the reason of it, was informed, that it was owing to the civility of Moses in driving away the shepherds, and in assisting them himself. Reuel sends for Moses, entertains him, and gives him his daughter Zipporah in marriage. Some time after as Moses was with the flock, near mount Horeb, he was alarmed at the sight of a bush, which appeared to be all in flames, but not damaged by the fire. So remarkable a circumstance engrossing his thoughts, he examined the bush more narrowly and then heard the voice of the Almighty calling to him and giving him commission to go to Egypt and insist upon Pharaoh's permitting the Israelites to depart out of his kingdom.



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## PLATE XXII.

PHARAOH *and his Host drowned in the Red-Sea.*

**M**OSES and his brother Aaron, in discharging their commission, found Pharaoh obstinately bent to retain the Israelites in his kingdom. The king's obstinacy occasioned the working many miracles, which at last had their desired effect, and the Israelites were permitted to go. But while they were on their march, the impressions which the late miracles had upon Pharaoh and his ministers began to abate, and it was concluded upon that they should pursue the Israelites, and bring them back



44 PHARAOH *and his host drowned in the Red-sea.*

back by force. For this purpose a numerous army assembled, which was headed by Pharaoh himself, who came up with the Israelites just as they were arrived at the Red-sea. The distress of this People can hardly be conceived; they were hemmed in on the west by a ridge of mountains; they were blocked up and pursued on the south by Pharaoh's army, and on the east and north were shut up by the sea: the sea was not to be passed by such a multitude without a considerable fleet; the mountains could not be attempted with such a crowd of women and children; and the enemy consisted of the flower of Pharaoh's army, famous for its discipline and the skill of its generals; whereas the Israelites had never seen a battle, were possessed of no arms, and indeed, if they had been possessed of them, knew not how to use them: such was the distress of the Israelites! which occasioned their murmuring against Moses, and their repenting that they had left Egypt. But when all human assistance failed them, that God, who had delivered them from the slavery of Pharaoh, interposed in their behalf, and dried up a Part of the Red-sea, or rather opened them a passage thro' it, according to the prediction, which Moses had given. Pharaoh and his host pursued them into the middle of the sea; but, the waters returning again to their former state, were all swallowed up; and left the world a standing argument of the woeful effects of impious rashness and of the incessant care of providence.

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## PLATE XXIII.

*MOSES receives the Tables of the Commandments.*

**T**HE Israelites having been miraculously delivered from the Egyptian king, who pursued them, had frequent tokens of the extraordinary providence of God over them. At Marah their water was sweetened by the infusion of the wood of a certain tree; in the wilderness of Zin they were fed with Manna for bread, and with quails for meat, both which were sent them by a miracle; at Rephidim water was produced by striking a rock with the rod of Moses. The same care which God had exerted in preserving their

46 *Moses receives the tables of the Commandments.*

their persons, was continued in preserving them as a society. The chief end which the deity had in delivering this people, was to make them the repositories and preservers of the doctrine of the unity of God. For this purpose he intended to give them a set of laws which should keep them a separate people, and prevent their falling in with the idolatries of the neighbouring nations. These ends were secured by God's condescending to become their tutelary or guardian Deity, and their king or supreme civil magistrate at the same time. Yet, as the Israelites were so perverse and dull of understanding, that they would have disputed the reality of this relation, and had always a strong propensity to the Egyptian idolatry, which would have soon put them upon disputing the reality of any contract between them and the true God: All this difficulty was obviated by Moses's being called up to mount Sinai; where he received a pair of tables whereon were written the Ten Commandments. On this mountain God shewed manifest tokens of his presence, by thunder, lightning and an earthquake, which greatly alarmed the people; and from the same God were delivered all those statutes which compose what we now stile the law of Moses.

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## PLATE XXIV.

*MOSES bringeth water out of the rock.*

**T**HOUGH God had exerted his providence in a peculiar manner, in preserving the Israelites, and in supplying them with necessities in the wilderness, they were nevertheless so strongly affected with the plenty and idolatry of Egypt, that, under every little hardship, they expressed a desire of returning thither. Thus when they came to the desert of Zin; and were in want of water, they tell Moses they wish that they had been punished with a violent death, as their brethren were, who had been involved in the same fate with Korah, Dathan and Abiram, that



that were swallowed up in an earthquake: they then expatiate largely on the plenty of Egypt, which they contrast with the hardships they then endured, and blame him for being the cause of their leaving so desirable a country. Moses extremely grieved at their reproaches, immediately has recourse to God, who, by a visible manifestation of his glory, shewed his approbation of the conduct of Moses and Aaron, and consequently reprov'd the murmuring of the Israelites. Moses was now commanded to take the rod with which he had wrought so many wonders, and only to speak to the rock, which he was assured should immediately produce water sufficient for the use of the Israelites and their cattle. Moses highly incens'd at the behaviour of his brethren, reprov'd them for their demanding water of him, and in the warmth of his anger struck the rock twice with his rod, and produced water sufficient for their necessities. As Moses had in ~~this~~ instance disobey'd the command of God, and struck the rock, when he was order'd only to speak to it, he fell under the Displeasure of the Almighty, and was, together with his brother Aaron, excluded from entering into the land of Promise. Had the water been produced as God had promised, on Moses's speaking, the Israelites would have had a new instance of the power of God; of the reality of Moses's divine mission; and Moses likewise would have shewn a stronger faith in the divine truth; but by his rash action he robbed the Israelites of so remarkable an instance of the power of God, he weakened the proofs of his being the person sent from God, and gave some grounds of suspecting that himself wanted faith.

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## PLATE XXV.

*BALAAM and his Ass.*

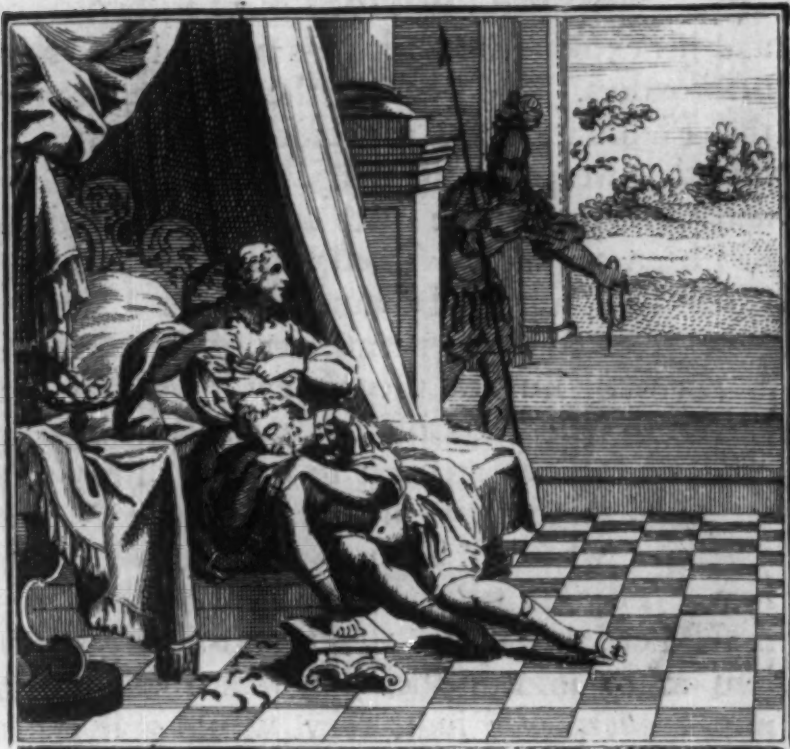
**T**HE Israelites were approaching to the Land of Canaan, to take possession of it according to God's gracious command and promise. When they drew near to the Borders of Moab the report of their great exploits alarmed Balak, the king of that place, with great apprehensions concerning his own safety. After advising with his counsellors, he determined to send for Balaam, whose Reputation was so great, that the inhabitants imagined it would be in his power, by his blessings or cursings, to procure them an easy victory over the Israelites. When the messengers had delivered this message to Balaam,

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laam, he was forbid to go with them, by God himself. In obedience to the divine command, Balaam told them the next morning that he could not accompany them. On the return of these messengers Balak sent others of a nobler rank to Balaam, endeavouring to prevail upon him by the promise of great honours. The reply of Balaam was such as shewed great integrity, inasmuch as he desired them to return for answer, that he was resolved to do nothing contrary to the word of God, even tho' the king should give him his house full of gold and silver. These illustrious persons, however, staid with him that night; when Balaam received commission from God to attend them. Balaam rose up early in the morning, and went along with the princes of Moab. As he was in his journey, an angel was sent from the Lord, to convince him of his fault, in being desirous to go to Balak, after he had forbidden him. The afs seeing the angel with a drawn sword in his hand, turned aside out of the road, in order to shun him; upon which Balaam whipped her. The afs perceived the angel again in a narrow lane, and endeavouring to pass by, the angel crushed Balaam's foot against the wall; this occasioned his striking her a second time. The afs discovered the angel a third time in so narrow a lane, that she could not go by, and fell under Balaam. As Balaam was punishing his beast with great anger, she was endued with the gift of speech, and asked him the reason of his behaviour towards her. The angel discovered himself, shewed the reason of the afs's turning aside, assuring Balaam that she had saved his life, and enjoining him to do nothing when he came to Balak, but what he commanded him.

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## PLATE XXVI.

SAMSON *betrayed by* DELILAH.

**M**ANAOH, a person of the tribe of Dan, was favoured by God with a son, after his wife had been barren for some years. At the time when the birth of this son was foretold, Manaoh was informed that he should deliver the Israelites from the oppressions of the Philistines, and had a strict order never to suffer a razor to touch his head. At the time prescribed Manaoh's wife had a son, who was named Samson. The youth of Samson answered with the prediction, which was given at his birth,



and his exploits were such as merited the name of wonders. He burned the standing corn of the Philistines, slew a thousand of them, with no other weapon but the jaw-bone of an ass; and carried away the gates of a city wherein he had been confined. Tired with the endless losses which they sustained from him, the Philistines were resolved to rid themselves of so destructive an enemy. But as they knew it was too dangerous to take him off by open violence, they resolved to have recourse to fraud. They were informed that he was in love with one Delilah, a woman who had a very great influence over him. To this woman they applied, and promised her, that if she could prevail so far upon him as to inform them, in what manner they might overpower him, they would give her an immense sum of money. The desire of so much wealth induced her to undertake the affair, and with all the seducing arts of a wicked woman, she endeavoured to make herself mistress of so important a secret. Samson, suspecting her treachery, evaded the discovery no less than three times; but the oftener he deceived her, the more importunate she grew. She questioned his affection, she upbraided him with insincerity, and continued her importunities so often, that at last she prevailed upon him to unbosom his secret, and was informed, that his strength depended upon his not being shaved. As soon as sleep had closed his eyes, the crafty woman had him shaved; and his strength immediately left him. The Philistines seized him, put out his eyes, to prevent his escape, and confined him in prison.

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## PLATE XXVII.

*SAMUEL dedicated to the Lord.*

**E**LKANAH, one of the Levites, according to the custom of those days, had two wives, one of which was named Hannah, and the other Peninnah. Peninnah had several sons and daughters, but Hannah had no child for some time. The affection of Elkanah, however great, could not make Hannah easy at her continuing barren; her daily prayers were for offspring, and once as she prayed in the temple she made a vow, that if God would bless her with a *man-child*, she would dedicate him to his service

all the days of her life. Her prayer was heard, and she bare a son, whom she named Samuel, in allusion to his being that child which she had *asked of the Lord*. When Samuel was grown up, she took him with her to Jerusalem, to perform her vow, and presenting him to Eli, the high-priest, informed him, that the child had been granted to her in answer to her prayers. She reminded him of a remarkable circumstance which happened to her in one of her addresses in the temple, when Eli himself seeing her lips move, and not hearing her voice, had suspected that she was not sober. She added, that she prayed for the child, now present, at that time, and as the Lord had granted her petition, she was come to perform a vow she had likewise made, which was, that if she had a son he should be dedicated to the service of the Lord. After a pious address, in which she expresses a grateful sense of the divine goodness and mercy, and the continual interposition of Providence in the affairs of mankind in every condition of life, she took leave of her son, and returned to Ramah, the place of her residence. Samuel, being thus dedicated to the Lord, was employed by Eli, the high-priest, in such divine offices as were suitable to his years; and by his prudent behaviour and diligence, rendered himself worthy of every favour the high-priest could confer upon him.

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## PLATE XXVIII.

*SAMUEL predicteth the destruction of ELI's family.*

**S**AMUEL was left by his mother with Eli, the high-priest, and was employed by him in such offices as were suitable to his age. His mother annually cloathed him, when she came to the temple; and had the pleasure to find, that he engaged the affection of Eli, and was at the same time remarkable for his piety. Samuel laid near Eli, in the outward court of the tabernacle, that he might be ready at his call. One night, when both he and Eli were in bed, he heard himself called by name, and thinking that Eli wanted him, ran immediately to him, and asked him, what he pleased to have. Eli assur-  
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56 Samuel *predicteth the destruction of Eli's family.*

ing him that he had not called him, he laid himself down again. Scarce had he composed himself, when he heard somebody calling him by his name again; he ran a second time to Eli, insisted that he certainly called him; but being convinced by Eli that he had not, was persuaded to return to his apartment. Here Samuel heard himself called a third time; as God revealed himself very rarely in those days by an audible voice, or an open vision, and as Samuel was not then able to distinguish this voice from a human one, he goes a third time to Eli, and challenges him with calling him again. Eli now understood that the voice which Samuel had heard could be no other than the voice of God, on which account he ordered him to lie down once more, and if he heard the voice again, to answer, *speak, Lord, for thy servant beareth.* After he had laid himself down, he hears the voice again, and answering, according to Eli's instruction, was informed of the dreadful calamity which would befall Eli and his three sons. The reason why Eli was to be involved in the same punishment with his sons, was, because he had indulged them in their vices, which were grown to so great a height as to endanger the practice of religion, at the same time, as it rendered their persons detestable. In the morning Eli imagining that he had been favoured with a divine revelation, Samuel was, after much entreaty, prevailed upon to discover what he had heard. The good old man, perceiving that this was certainly a denunciation from God himself, heard the whole with amazing fortitude and resignation, saying, *It is the Lord; let him do what seemeth him good!*



## PLATE XXIX.

SAMUEL *anointeth* SAUL.

**S**AMUEL being grown old and his sons behaving in an oppressive manner to the people, occasioned such a disgust, that the Israelites insisted upon a change of government, and indulging their vanity at the same time, as their ignorance, they insisted upon being governed, like the neighbouring nations, by a king. As the government of the Israelites, till this time, was a theocracy, by which is meant that God was their king, their insisting upon an earthly monarch was an open rejection of God. For this

this reason Samuel endeavoured to convince them of the impiety of this request, but in vain, and being authoris'd by God to comply with their demand, he informed them of his consent. The manner of appointing a king was as follows. One Saul, the son of Cis, of the tribe of Benjamin, was sent by his father in search of some asses that were lost. Being unable to find them, Saul determin'd to enquire about them of Samuel, who was at that time at Ramah, the place in which he usually resided. Samuel informed Saul of his asses, and was, at the same time, taught, that this young man was the person God had pitched upon to be the king, which the Israelites had demanded. In consequence of this revelation, Samuel entreated Saul to stay with him and partake of a feast. He was placed at the upper end of the table, and treated with due honours. An opportunity offering, Samuel took him aside and anointed him king of Israel. After this, the prophet and the new-created monarch parted, the latter being filled with joy and admiration. He returned, however, to his father's house, where he waited with patience till an opportunity should offer for assuming the dignity he was invested with. This he did not wait for long; for Samuel within a few days assembling all the tribes of Israel to elect a king; the first lot fell upon the tribe of Benjamin, and then upon Saul. He was sought for, indeed, but had conceal'd him; however, being discovered, he approached to the people, who were so struck with the tallness of his stature and the majesty of his mien, that they proclaimed him king, with the loudest acclamations of joy.

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# PLATE XXX.

## DAVID *and* GOLIAH.

**T**HE enmity between the Israelites and the Philistines was irreconcilable; and tho' the former had obtained a signal victory over the Philistines, yet, in a few years, they recovered their strength, and meditated an ample revenge for their loss. As the Philistines increased in strength, the Israelites decreased, owing to the weakness of Saul, who had so often transgressed the commands of God. In this circumstance both armies took the field, and encamped opposite each other. The Israelites, knowing their weakness, avoided a battle; but were insulted every day by a prodigious giant, who offered to de-



decide the fate of the two nations in single combat. This challenge was accompanied with such blasphemies against the God of Israel, that tho' every one was filled with indignation, yet, no one dared hazard an engagement with a man of such superior strength. The brethren of David served in the Israelitish army, and their father Jesse sent him to carry them some refreshments. At his arrival, David found the whole army in a great consternation, occasioned by the threats and blasphemies of the giant, and soon afterwards had a view of him. The very sight of the Philistine roused the courage of David; he could no longer forbear asking, what recompence the king would give that person who would dare to accept of the giant's challenge? He was answered, that the king would load him with honours and riches, and give him his daughter in marriage. David asked the same question so often that his inquisitiveness was reported to the king, who sent for him. When he came into the royal presence, Saul was so well pleased with the reasonableness and piety of his answers, that he trusted the fate of his kingdom to his single arm. He persuaded him to accept of his own armour; but David, finding it rather an impediment, went in his usual dress, with no other arms but a sling, and a few smooth stones. When Goliath saw him advance he could not help looking upon him with disdain, and told him to expect no quarter. David having returned him a proper answer, flung a stone at him, which pierced thro' the giant's forehead, and brought him upon the ground. David seeing this, ran up to him, and, with his own sword, cut off his head, which he afterwards presented to Saul.

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## PLATE XXXI.

JONATHAN *warns* DAVID *of his danger.*

**T**HE jealousy which Saul entertained against David was so implacable, that he found it was impossible for him to be safe while he was within his reach. But before he came to extremities, he was willing to know from Jonathan, the king's son, whether it was not possible to appease his father. For this purpose these two friends had an interview, out of the city, where they agreed upon the manner in which Jonathan might inform David how his father was affected towards him, without hazarding a discovery. On the next day was a great festival, when David ought to have attended at court; but the king  
missing

missing him, asked Jonathan, what could be the reason of his absence. The reason which Jonathan assigned, was no more than a mere evasion concerted between him and David, and so highly exasperated his father, that he flung a javelin at him, intending to kill him upon the spot. As soon as it was day, Jonathan repaired to the place appointed, accompanied with a lad, David being there concealed, so as to discover what passed, without being seen himself. When Jonathan came to this spot, he shot two arrows, one after the other, calling out to the boy, who was running to take them up, *Is not the arrow beyond thee? haste, make speed; stay not.* This was the signal agreed upon between Jonathan and David, to let him know it was necessary for him to secure himself by flight. After the boy had picked up the arrows, Jonathan sent him back to the city, and David leaving his concealment, these two friends swore eternal friendship, and parted. The terms in which this interview is described in the Bible, are so full of affection, that we cannot help admiring the friendship of these two persons. And when we consider that Jonathan hazarded the loss of his father's love, and his own right to the crown, in protecting his friend, we cannot sufficiently admire his generosity and the nobleness of his soul. Nor was David any thing inferior to his beloved Jonathan, the lamentations he poured out at his death, though it paved his way to the throne, and the kindness he shewed his son after his decease, strongly declares, that the ties of friendship are not only the most useful, and the most endearing, but likewise the most lasting.



## PLATE XXXII.

DAVID *and* BATHSHEBA.

**T**HE most illustrious virtues have their defects and the most famous heroes are subject to failings. As David was indulging himself in his terrace, on the top of his house, he descried a woman bathing herself, and captivated by her beauty, he ordered her to be sent for. Finding that she was the wife of Uriah, one of his officers, and considering that, if his crime should be discovered, Bathsheba herself would be liable to be put to death, he ordered Uriah to be sent for from the army, imagining that if he cohabited with his wife, it would be impossible to prove her guilt. Uriah, ignorant of this



this recall, went immediately to David, who, after having asked him some questions relating to the war, and to the state of the army, dismissed him. But so great was the piety and austerity of Uriah, that instead of going home to his wife, he spent the night at the gate of the palace. David informed of this circumstance, sent for him, and demanding the reason of his behaviour, was answered by Uriah, "That as the Ark and Israel and Judah abode in tents, and Joab, the chief commander, together with the rest of the army, were encamped in the open fields, he thought it highly improper for him to go to his own house, and was determined not to give himself the least indulgence while they were exposed to such hardships." David finding it impossible to gain his ends of him, either by prayers or by threats, sent for him into the palace, and under the shew of friendship and esteem, endeavoured to get the better of him, by plying him with liquor. Yet this artifice did not succeed; for Uriah, though disguised with liquor, would not go home to his wife. David sent him back to the army next day, with a letter to Joab, wherein he ordered him to place Uriah in the front of the army, where was the greatest danger, and to give him no assistance. Joab executed his cruel orders, and Uriah perished in the engagement. When the news of his death came to David, he pretended to lament his catastrophe; but after the days of mourning were over, which among the Jews continued only one month, he married Bathsheba.

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## PLATE XXXIII.

### *The death of ABSALOM.*

**T**HE crime which David had committed in the murder of Uriah, was threatened with singular punishment, and with great troubles in his own family. It was not long before these threats were put in force. Amnon, one of his sons, having violated the chastity of his sister, was killed by his brother Absalom in revenge. Absalom was obliged to go into a willing banishment, to avoid his father's anger. Some time after he procured his pardon by the means of Joab. But, instead of meriting so great a favour, by his amendment, he affected the crown, and putting himself at the head of an army,

army, obliged David to fly from Jerusalem for safety. The usurper took possession of the city, and committed such outrages as rendered a reconciliation impossible. While these outrages were committing, the affairs of David put on a better face; the people began to flock to him from all parts, and he found himself at the head of an army capable of commanding respect, and of protecting him against the attempts of the usurper. The king would have taken the field himself against his son, but was, by the affectionate remonstrances of his subjects, persuaded to decline it. The command consequently devolved upon Joab, whom the king charged in the most earnest and pathetic manner, to spare the young man's life. Absalom's army was, indeed, more numerous than that of David; it was led up by Absalom with the greatest valour and intrepidity; but in the engagement was defeated by Joab, who might owe his victory partly to the greater experience of the officers who served under him, if he did it not to the interposition of Providence in favour of David. Absalom's army being routed, he thought to save himself by flight; but as he was passing under a great oak, his hair was entangled in its branches, and the mule, on which he rode, running away from under him, he was suspended between the heaven and the earth. Joab being informed of this circumstance, and forgetting or neglecting the charge which David had given him, rode up to Absalom and thrust him through with three darts or javelins. By the death of Absalom the rebellion was crushed; and by the death of Absalom let all children learn that undutifulness to parents never goes unpunished.

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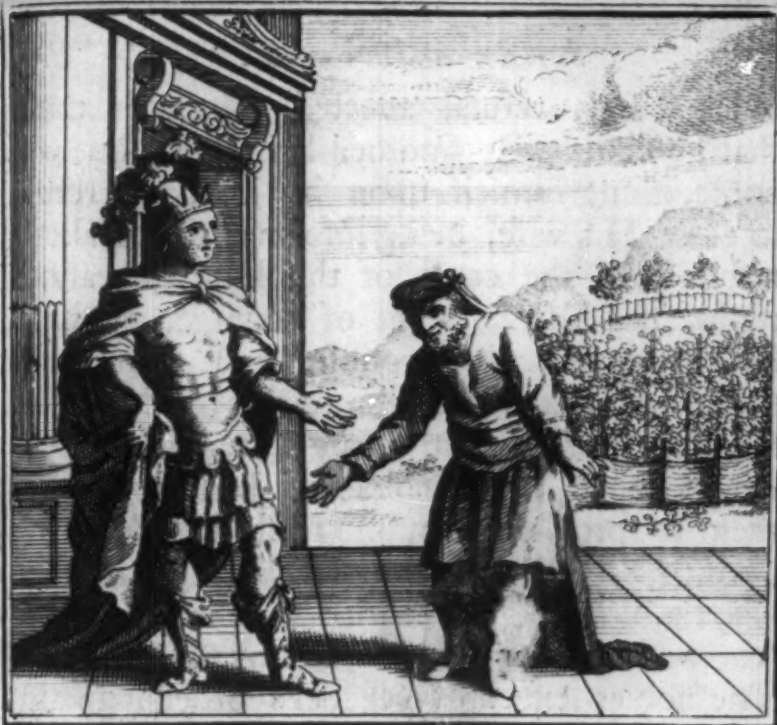
## PLATE XXXIV.

*The plague occasioned by David's numbering the people.*

**A**FTER the defeat of Solomon and Sheba, the kingdom of Israel enjoyed all the sweets of a profound peace. At length, David listening to the persuasion of some false friend, obscured this bright prospect with a calamity that had almost rendered his whole nation extinct. By the persuasions of this false friend, he was induced to order his people to be numbered. According to a precept of Moses, whenever a motion of this kind was to be put into execution, every man was to pay a tax, which was to be the ransom of his life; and, on his



his refusing, was threatened with the plague. David ordered the people to be numbered, without exacting the tax or ransom. This omission was a violation of the standing laws of the kingdom, and assuming a prerogative that God had reserved to himself. This action was looked upon as a blameable one, even by Joab, David's general; and therefore he remonstrated against it. David himself could not but confess he had been very weak, after Joab had informed him of the execution of his command. But God, to support the dignity of his authority, sent the prophet Gad to him, to denounce his anger, and to give him the choice of three punishments for his crime. The three punishments were, seven years famine, three months flight from his enemies, or a pestilence of three days. David chose the pestilence or plague, the very punishment which God had threatened those who violated the law concerning the numbering of the people, for the reason he himself mentions; "Let us fall  
" into the hands of the Lord, for his mercies  
" are great." A plague, by which seventy thousand died, was immediately inflicted by the hand of an angel. As the angel was going to involve Jerusalem in this calamity, he was discovered by David with a sword drawn in his hand, upon which he fell down at his feet, and begged that the people might be preserved, and that he himself and his family might be devoted as a sacrifice to God instead of them. This pious and generous offer of David, and the sincerity of his repentance, prevailed on God, and the angel was ordered to stop his hand.



## PLATE XXXV.

AHAB *and* NABOTH.

**A**HAB, king of Samaria, was guilty of every crime which would stain the memory of a king, or render a man the object of the divine anger. Among other instances of his tyranny we have the following. One Naboth of Jezreel had a vineyard, adjoining to the king's garden, which Ahab taking a liking to, on account of its situation, made a proposal to him to give him another for it in exchange, or to pay him the value of it in money. Naboth, who was tenacious of the law of Moses, wherein it was expressly forbidden to alienate or dispose of the estate of any family, rejected the king's offer.

offer. This refusal affected Ahab so much, that he could not smother his anger, but went home, ~~laid~~ <sup>lying</sup> himself upon his bed, and refused to eat. His wife, being informed that Naboth's refusal was the cause of the king's uneasiness, reproached him for want of courage, persuaded him to lay aside his trouble, and assured him, that she would make him master of his wishes. For this purpose she wrote letters in her husband's name, to the nobles of Jezreel, ordering them to proclaim a public feast, to invite Naboth to it, and while he was there, to hire men who should charge him with blasphemy and treason, and on their evidence to stone him to death. The nobles executed Jezebel's orders, and sent her word of the punctuality with which they were fulfilled. As soon as Jezebel received the news, she acquainted Ahab, her husband, of Naboth's death, and persuaded him to go immediately to take possession of his vineyard. As Ahab was in his way, he was met by the prophet Elijah, who sharply reproved him for his wickedness, assuring him, that his blood should be licked by dogs in the same place, as that of Naboth had been licked by them; that every one of his posterity should die a violent death, and that his wife Jezebel, who was the cruel and wicked adviser of Naboth's death, should be eaten by the dogs, by the wall of Jezreel, which was the city where Naboth dwelt.

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## PLATE XXXVI.

*ELIJAH carried to heaven in a chariot of fire.*

**T**HE whole life of Elijah was full of miracles and prodigies, which shewed him to be highly favoured by God; but the manner in which he quitted this earthly scene, gave a more illustrious testimony to his piety, and was equal to any miracle, that had been wrought in his favour. The constant companion of his travels was Elisha, whom he had anointed some years before as his successor. The manner in which Elijah was to finish his abode on earth was revealed to some prophets of the same age, and was no secret to Elisha, his attendant, who was resolved to follow him as long as he remained on earth.



earth. The hour of Elijah's translation being come, he was resolved to try the sincerity of Elisha's affection, and as they passed the city of Jericho, would have sent him back, under pretence that he had a commission to execute from God. Elisha, still faithful to his friend, and determined to persevere in his resolution, refused to part from him, even though he made use of this pretext more than twice. When they were arrived at the banks of the river Jordan, Elijah smote the waters with his mantle, which immediately stood on a heap, and left him and Elisha passage through on dry ground. When they were got on the other side, Elijah was desirous of knowing what Elisha would have him do for him before he was taken away from him. Elisha replied, that he was desirous of having a double portion of his spirit; this demand being unexpected, Elijah informed him, that he had no authority from heaven to promise him so distinguishing and signal a favour; but as he had no reason for denying it, if he should see him after his disappearing, he might be assured that his request would be granted, but on the contrary, that it would not. As they continued their discourse, a chariot of fire, drawn by horses of the same element, appeared and parted them; and Elijah was carried away in it, with the swiftness of a whirlwind. Elisha, affected with the loss of so dear a friend, expressed his sorrow in loud outcries, and taking the mantle which had fallen from him, returned to the river Jordan, and by means of it, procured himself a passage through it, in the same miraculous manner as Elijah had done before.

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## PLATE XXXVII.

*ELISHA multiplies the Widow's Oyl.*

**T**HE request which Elisha had made to Elijah for a double portion of his spirit seemed to be partly obtained, from the numerous miracles which he performed. A fresh instance offered itself of affording further testimony of his miraculous powers and of his humanity. For one of the widows of the sons or disciples of the prophets being left in such distressful circumstances that she was unable to discharge her debts, one of the creditors threatened her to make use of the power which he had by the law, of seizing

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on her sons, and making them slaves. She had immediate recourse to Elijah, whom she informed of this circumstance, and begged him to assist her. Elisha pitying her distress, and resolving to do all he could for her relief, asked her what she had in her house which might be converted to the payment of her debts; being informed by her that she had nothing but one cruise or vessel of oil, he advised her to borrow as many vessels as she could, of her neighbours, and to pour her oil into them. When she had collected a considerable number, she shut herself up, together with her children, according to the prophet's advice, and poured her oil into the first vessel she took, and filled it. After this she ordered a second vessel to be brought her, which she filled likewise, and continuing to do so, till she had filled all the vessels she had borrowed, the increase of the oil was stopped. When she had thus performed her orders, she went again to the prophet, informing him of her success, and asking his further advice; Elijah, in reply, ordered her to sell the oil, and to pay her creditors with the money. Thus were her sons rescued from slavery, and the piety of their deceased father, which had been illustrious in his life time, became a treasure to his whole family after his death.

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## PLATE XXXVIII.

### *The Judgement of SOLOMON.*

**T**HE choice which David made of a successor, was such as did honour to his judgement. For his son Solomon who was raised to that honour was soon known for his wisdom to all the neighbouring states; and the dream which gave rise to the increase of his knowledge, was one of the strongest proofs of the greatness of his abilities. Having mentioned his dream, it is proper that every one should be acquainted with it, and it is only necessary to hear it, in order to look upon Solomon as an hero in virtue and good sense. The Lord appeared to this young prince in a dream, wherein he promised him to grant



him whatever he could wish or desire. Solomon, who thought of nothing so much as to make his subjects happy, was blind to the charms of power, to the views of ambition, and to the allurements of wealth; his request was only for wisdom. The Lord granted his wish, and added, that as he had neither desired increase of riches, nor extent of power, both these should be given him. An occasion soon offered which convinced him that his dream proceeded from God, and that the grant of wisdom was real. He was applied to by two women, who lived in the same house. They both of them were brought to bed at the same time. But it happened that one of them overlaid her child in the night, and discovering her misfortune, she carried it to the bed of the other woman, laid it by her, and took away her live child in the stead of it. In the morning the mother, on her waking, found a dead child in bed with her; but on examining it, was convinced it was not her's: she went to the other woman's bed and challenged that child as her own; but she insisting that the live child was her's, the cause was brought before Solomon. The king finding each of them insisting upon her property in the child that was alive, he ordered that it should be cut into halves, and that each of the women should have one of them. The woman who had been guilty of the fraud seemed pleased with Solomon's determination; but the other, in all the agonies of a parent, begged that the child might rather be given to the other woman than be put to death. The king convinced by her distress that she was the real mother ordered it to be given to her, and his decree convinced the whole kingdom of the greatness of his wisdom.



# PLATE XXXIX.

*ELIJAH'S Sacrifice consumed by Fire from Heaven.*

**T**HE prophet Elijah had so much incensed king Ahab and his queen, that they were determined to put him to death; but the providence of God, which protected his prophet was superior to their malice. An entire want of rain for three years, according to Elijah's prediction, had produced a famine: but God, intending to remove such a terrible calamity, ordered Elijah to go and inform Ahab of his intentions, that he might at the same time convince him of the folly of his idolatry, and of the power of the true God. When the prophet came to discharge his commission, Ahab reproached him as a com-

78 *ELIJAH'S Sacrifice consumed by Fire, &c.*

mon disturber of the kingdom. This reproof was returned by Elijah with some degree of warmth, who boldly told the king that it was he himself who was the enemy of his kingdom's happiness; that all its troubles and miseries were the effects of his wickedness and idolatry. Finding the king addicted to the worship of Baal, as well as of the true God, he assured him that this mixture was disagreeable to God and opposite to his law; that he had no other choice, but either to worship the true God or Baal alone; and if he pleased would put the reality of the claim, which either of them had to be worshipped to an open and public proof. The king accepted the challenge, and all the priests of Baal were assembled together on the occasion. According to Elijah's proposal a sacrifice was to be offered by himself and the priests; no fire was to be made use of; but that Deity, who should consume the victim by fire from heaven, was to be owned and worshipped as the true God. The priests of Baal dressed their bullock; they offered it upon the altar, and called upon their God from morning till noon, received no answer, leapt upon the altar, cut themselves, but still he continued deaf and no fire came. After this Elijah erected his altar, dug a deep trench about it, put the victim on the wood, and ordered them to pour water upon both three or four times, till the trench was filled with it. After this was done, he addressed God in a short prayer, and a fire immediately descended from heaven, which consumed the sacrifice, the wood, the stones, the dust, and dried up all the water in the trench. The people astonished with the miracle confessed that there was but one God, and put the priests of Baal to death.



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## PLATE XL.

HEZEKIAH *blamed for submitting to BERODACH BALADAN, and shewing him his Treasures.*

THE zeal which Hezekiah shewed against idolatry procured him the favour of God. When his capital city was besieged by Sennacherib it was miraculously delivered by an angel, who destroyed several thousand of the enemy and put them to flight in the night. What rendered the mercy of God the more miraculous, was his recovery from a dangerous disease, and an alteration in his dial, wherein the shadow of the sun went backwards instead of forwards, to convince



him of the certainty of his recovery. Berodach Baladan, the son of the king of Babylon, was sent with a rich present by his father to compliment and congratulate Hezekiah, on this joyful occasion. This piece of ceremony wrought so much upon the honest heart of Hezekiah, that in return he shewed Berodach Baladan and his attendants every thing that was curious in his kingdom. This action being perhaps attended with a secret pride in Hezekiah, or wanting that humility, which should have taught him that he was only the treasurer or steward of these curiosities, but God was the real owner and proprietor, gave great offence to the Almighty. Accordingly the prophet Isaiah was sent to him, to reprove him for his fault, and to inform him at the same time, that all the treasures he was master of, and those who were descended from him, should be carried away as booty into Babylon, from whence his royal guest had come. Hezekiah was sensible of his error, resigned himself to the disposal of providence, and thanked God that he had been so merciful, as not to bring these judgements upon his nation, during his life time.

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## PLATE XLI.

### ESTHER *made Queen.*

**A** HAsuerus was one of the richest monarchs of the East ; his empire was as boundless as his wealth, and the greatness of his soul was equal to both. He was blessed with a queen, named Vashti, whose beauty was so great that the king thought her superior to the rest of her sex, and being willing to have his own opinion confirmed by that of his subjects, he ordered her one day to appear before the princes of his court in her royal robes. Vashti refusing to oblige the king, he was highly incensed against her, and

asssembled his nobles to inform them of the affront he had received, and to ask their advice in an affair of so much importance. When the nobles had heard the reason of their being assembled, they were highly exasperated at the affront which had been offered the king, and fearing lest her example would have a bad effect upon the conduct of their own ladies, advised the king to divorce her, and take another wife in her stead. In consequence of this advice the king's officers were ordered to search all over his kingdom for the handsomest women, and bring them to him. The king's orders were obeyed with great exactness; a vast number of beauties were brought to the king. But among these no one pleased him so well as Esther; who was adorned with the royal robes, and put into the place of Vashti. This happy woman was one of the Jewish captives, and her preferment seemed to have been directed by providence to secure the Jews from utter destruction, and to preserve the king himself from a dangerous conspiracy.

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## PLATE XLII.

*HAMAN hanged on the Gallows which he had erected for MORDECAI.*

**A** Hasuerus had a very great favourite named Haman, whom he loaded with honours. The king's partiality made him insolent, and he looked upon the least want of respect as an unpardonable crime. Mordecai the uncle of Esther, Ahasuerus's queen, incurred his displeasure, because he did not pay him that respect which he required. Haman was incensed at his neglect and finding that Mordecai was a Jew, resolved to make his whole nation feel the force of his  
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sentment. With this view he persuaded his royal master that all the Jews were a turbulent and rebellious people, and prevailed on him to issue a decree for their utter destruction and distinction. Mordecai informed Esther of the danger of himself, of his people, and herself likewise. The queen undertook the preventing of this cruel decree, and for that purpose went into the royal presence: the king no sooner saw her, but asked her pleasure; and promised to grant her any request even to the value of half his kingdom. Esther acknowledged her obligation, and replied, that she only desired the honour of the King's company at an entertainment, and that Haman his favourite might be one of the party. At the feast however she refused to let the king know what was the reason of her invitation, but intimated that if both of them would do her the same honour the next day, she would then reveal it. The next day, she discovered her descent to the king, and shewed him how nearly she was concerned in the decree which Haman had forced from him. The decree was immediately abolished; Haman, the king's favourite, became the object of his hatred, and was ordered to be hanged on a gallows in his own yard, which he had erected with a design of hanging Mordecai upon, in resentment for his not paying him all the respect which he looked upon to be due to him.

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## PLATE XLIII.

### *JOB'S Afflictions and Patience.*

**J**OB was one of the most considerable persons in the land of Hus or Arabia, and possessed of a vast number of cattle, in which the riches of those ages partly consisted. To an opulent fortune he had joined as opulent a mind, and was illustrious for the exercise of every social virtue and every branch of sincere piety. He was blessed with a numerous family, and seemed to want nothing to make him completely happy. But Satan envying his virtues, and supposing they would not stand the shock of adversity, was permitted by  
God

God to convince him of the vanity of his imagination. No sooner had this enemy to goodness obtained power to bring Job to his trial, than a band of robbers fell upon his servants and killed them, and ran away with all his black cattle and asses; next, his flocks and the shepherds were destroyed by lightning; then the Chaldeans robbed him of his camels; and to heighten all his troubles, his seven sons and daughters were all buried in the ruins of a house, which was blown down by a storm. The news of these successive misfortunes was successively brought to Job, without having the least respite to recover himself from his first alarm; but notwithstanding all, his piety remained unshaken, and he professed an absolute resignation to God, acknowledging him to be the author of all his prosperity, and to be invested with a right of resuming his favours whenever he pleased. Satan surprised to find Job's piety superior to his attacks, resolved to vary his temptations, and affected him with a noisome disease, which rendered him unfit for society. His wife, who was an idolatress, took part with the tempter, made a joke of her husband's constancy, and persuaded him to renounce any future dependence in a God, who had suffered him to be so much afflicted. His friends aggravated his sufferings instead of pitying them, and cruelly interpreted his misfortunes to be a proof of his being an hypocrite, or a bad man. But Job, superior to the reproaches of his friends, to the perverseness of his wife, and to the malice of the devil, still maintained his integrity, and was rewarded by God with double the riches he had lost, and with a numerous posterity.

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# PLATE XLIV.

*JEREMIAH is delivered out of the Dungeon.*

**N**Otwithstanding the Jews had often been convinced that nothing but a strict observance of the law, and an entire abstinence from idolatry would preserve their state, they by degrees fell into an universal corruption, and idolatry was the common mode of worship. To rouse them from this lethargy, and to alarm them with the consequences, Jeremy was inspired, and sent among them. He was convinced that the task was difficult; he knew it would expose him to danger, and he modestly declined it: But  
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upon being assured by God of protection, he got the better of his fears and undertook the commission. The punishments he denounced against their vices excited the anger of the nobility, who were resolved to make him fall a sacrifice to their anger, and with that view represented him as an enemy to the kingdom, as dejecting the minds of the people by his prophecies of their going into captivity, and as exposing them by those means to all the designs which the neighbouring states had formed against them. Zedekiah was too weak to oppose the designs of his nobles, and therefore delivered Jeremiah up to their fury. He was immediately hurried away to a noisome dungeon, which was full of mud, in which he sunk. Ebedmelech an Ethiopian, an eunuch, and one of the chief officers about the king, was a witness to this act of cruelty, and tho' a stranger, having more compassion on the prophet than the Jews themselves, was determined to save his life, and, on application to the king, was ordered to take thirty men with him and deliver Jeremiah out of the dungeon. After his deliverance the prophet was introduced to the king, and at his audience prophesied all those events, which afterwards happened to his country. The danger to which Jeremiah was exposed for the discharge of his duty, shews us the blinding quality of vice, and teaches us that persons remarkably wicked, instead of profiting by good instructions, are always offended at those that give them.

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## PLATE XLV.

SHADRACH, MESHECH, and ABEDNEGO *delivered from the fiery Furnace.*

**K**ING Nebuchadnezzar was so much delighted with the abilities of Daniel that he raised him to the highest post in his kingdom; and as a stronger proof of his confidence conferred the greatest honours upon Shadrach, Meshach, and Abednego, Daniel's countrymen and particular friends. The favours of princes are not always of long duration, and honours very often make those who receive them the object of envy and the sport of malice. Nebuchadnezzar soon forgot the noble profession he had made, that the God of Daniel was superior to all other gods; and

and ordered a golden Image to be erected as the object of worship to all his empire. Some time before the erecting of this costly image, the king issued a decree ordering every person in his empire to pay their adoration to it, when they heard the music play, which was to attend its consecration. Shadrach, Meshech, and Abednego, were present at this ceremony, but evaded worshipping this image as inconsistent with their religion and the honour of the true God. Their contempt was observed by some of Nebuchadnezzar's nobles, who represented the matter to the king in such a manner as inflamed his anger. He immediately sent for Shadrach, Meshech, and Abednego, and threatened them that they should be cast into a fiery furnace, if they would not submit to worship his golden image. Unmoved by his threats, and unshocked with the consequences, they answered they were determined not to worship his image, resigning themselves to the will of God, who, they said, was able to deliver them from the fiery furnace. Their answer enraged the king; he ordered the furnace to be heated some degrees more than it ever had been; they were bound and cast into it. The violence of the heat was so great that it consumed the persons who put them in, but, behold, these three heroes remained unhurt amidst the flames! Nebuchadnezzar was astonished at this sight, but more so, when he saw them attended by an angel, the same that had attended their fathers in the wilderness, and probably was the Messiah. He called them out, and they came forth without any signs of fire upon them; and the king, convinced of his error, put his wicked advisers to death.

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## PLATE XLVI.

### DANIEL *in the Lions Den.*

**T**HE great services that Daniel had done to Nebuchadnezzar, recommended him to Darius, who honoured him with the inspection of the conduct of all the governors of his provinces. This mark of royal favour subjected him to envy and raised him up very powerful enemies, who were determined to undermine him, and to glut their malice with his death. With this view, they persuaded the king to issue a decree forbidding every person to pray to any one excepting himself, for the space of thirty days.

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The king listened to their persuasions, and the decree was made public. The authors of this unjust law watched Daniel, and having found him frequently at his prayers to God, informed the king of it. Darius now perceived his weakness, and strove all he could to prevent Daniel from falling a sacrifice to the malice of his enemies. But he strove in vain; and his reluctance to put his law into execution was represented as a violation of the constitution of his kingdom. Obligated to condemn Daniel to the lion's den, the punishment for violating his decree, he committed him to the protection of the God in whom he trusted, and the mouth of the den was closed upon him and sealed with his own seal. The king passed a very uneasy night, and as soon as he arose the next morning went to the den and called Daniel twice. Nothing can express the joy which the king showed on hearing Daniel answer him. He was immediately drawn up by the royal order, and when he related the manner in which he had been preserved from those raging animals, convinced the king of the Almighty power and mercy of God. This singular instance of Divine Providence enraged the king against the enemies of Daniel; as a recompence for their wickedness, they were cast into the same den, into which Daniel had been cast by their instigations, and as soon as they came within the reach of the lions, were seized by them, and torn into pieces.



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## PLATE XLVII.

*JONAH and his Gourd.*

**J**ONAH, the prophet of the Jews was ordered by God to preach to the Ninevites, to reprove them for their vices and to threaten them with destruction. Alarmed at so strange a message, instead of going to Nineveh, he embarked on board a ship to go to another place. In his voyage a storm arose which endangered the vessel, and by means of lots which were cast in order to find out the means of avoiding the danger, Jonah was cast overboard. God, to convince Jonah of his power, at this time gave him likewise a proof of his mercy by sending a great fish, who swallowed him, without hurting him. In this confinement Jonah remained

mained three days ; but expressing his sorrow for his fault, the monster was directed by God to vomit him out upon dry land. After his deliverance he received a second order to go into Nineveh, and to declare that God would destroy that city within forty days. The Ninevites alarmed at such an awful sentence expressed all the signs of a sincere repentance. Their piety had its effect. But Jonah perceiving that the city was not destroyed within forty days, as he had prophesied, could not refrain from complaining against the Divine mercy ; and wished to die, rather than to be thought a false prophet. Imagining his remonstrance to have some effect, he built him a booth, into which he retired, intending to wait there to see the fate of the city. As the heat of the sun was very troublesome, God caused a gourd to grow up, which twisting its branches round the booth afforded a refreshing shade. This gave Jonah great delight : but in the night time the root of it being damaged, the gourd withered and left the prophet exposed once more to the sultry heat. The loss of this pleasing shade again excited the anger of the prophet, who being asked the reason of his impatience, replied it was for the loss of the gourd. This confession was turned against him ; and he was asked, whether if it was reasonable in him to lament the loss of such a vile thing as a gourd, it would not be a greater cause of lamentation, to see Nineveh and all its inhabitants swept away in one common destruction ? What his reply was, we are not informed ; but the question is put to him in such a manner, that he could not but see the unreasonableness of his impatience, and the mercy of God in sparing the Ninevites.

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## PLATE XLVIII.

### JUDITH *and* HOLOFERNES.

**T**HE Jews having refused to join Nebuchodonosor in his war with Arphaxad, became the objects of his anger. Holofernes his general was sent with a numerous army against them. In his march he was told by Achior, one of his chief officers, that he would not succeed in his enterprise unless the Jews had offended their God, and thereby forfeited his protection. Holofernes nevertheless continued his march, and laid siege to Bethulia. In this city lived a widow who was no less famous for her piety, than her charms, and possessed a greatness of soul, which would have done honour to any of the male sex. Inspired with



with an ardent love of her country, inspired by God himself, she undertook the deliverance of her country; and having acquainted the principal persons of the city with her intentions, she obtained leave for putting her designs in practice. For this purpose she adorned herself, and went to the tent of Holofernes. As soon as she was introduced to the general, she informed him that the reason of her coming was to acquaint him with the state of the city, and the distress of it was so great, that according to Achior's observations, he would certainly be master of it, because the wickedness of the inhabitants had made God himself their enemy. Her beauty gave force to all that she said; and he ordered her to be treated with all the dignity imaginable. The fourth day after Judith's arrival, Holofernes made a great feast to which only his own attendants and Judith, together with her maid, were invited. On this occasion she took extraordinary pains in adorning her person, and, at her coming, captivated the hearts of all that were present, with her beauty. The general laid aside all reserve, and drank more freely, than he had ever done before. And was so intoxicated, that he was obliged to throw himself upon his couch. The rest of the guests being retired, excepting Judith and her maid, who left her at her request, Judith took down Holofernes's pauldron which hung over him, severed his head from his body, and giving it to her maid, who put it into the bag, which held their provisions, they both escaped to Bethulia undiscovered. The next morning Holofernes's fate was soon published, and the army was struck with such a panic that they raised the siege.



## PLATE XLIX

*Old TOBIT loseth his Sight.*

**T**OBIT was one of those Jewish captives, whom Salmanazar carried captive to Nineveh. His virtues were so great that they recommended him to the notice of the king, who made him chief purveyor to his household. His humanity was exercised in proportion to his abilities, and every kind of distress was sure to find an immediate friend in him. The cruelty of the conqueror was so great that he would not permit the Jews to bury their dead; but no threat, no danger could prevent Tobit from exercising this

debt of humanity and piety. This goodness of his became at last so remarkable, that it was taken notice of, and Tobit was obliged to fly from Nineveh to avoid the consequence. Sennacherib being assassinated by two of his sons, while Tobit was in his voluntary exile, interest was made with his successor, who permitted him to return home. On his return he applied himself to bury the dead as he had done before : but his tenderness was not confined to them ; the living likewise partook of his bounties. Having sent his son out to collect all the poor he could find, that he might supply them with food, he came back to inform him, that he had met with one of the Jews, who had been strangled and afterwards barbarously cast into the street. Tobit immediately started from table, before he had eaten any meat ; fetched the corpse, and lodged it in a chamber, intending to bury it when it was dark. After this kind office he finished his meal with a heart swelling with sorrow. When the night came, Tobit buried the dead body, and on his return was resolved to lay himself down on the outside of his house, because, according to the law of Moses, he was polluted by touching the corpse, which he had buried. As Tobit lay sleeping on the ground, with his face uncovered something fell out of a swallow's nest in the wall upon his eyes, which deprived him of his sight. In this distress he had recourse to the physicians, but, after much expence, was pronounced incurable, and was obliged to bear an affliction with patience, which patience could indeed soften, but no external applications could remove.

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## PLATE L.

*Young TOBIAS taketh a great Fish.*

**T**OBIT finding himself very weak, and on account of his great age, expecting death every day, ordered his son Tobias to be called, that he might give him such instructions as would enable him to pass through the world with honour. He particularly recommended to him to be dutiful to his mother, to be charitable to the poor, and to be pious towards God. At the same time he informed him that he had lent a sum of money to Gabael, one of his countrymen, who lived at Rages, delivered him his



note, and advised him to present it for payment. As the distance from Nineveh to the town where Gabael dwelt was great, Tobit begged his son not to go without a guide. Tobias submitting himself to his father's advice, as all children should, went out in search after a proper person to accompany him, and met with one, who told him he had formerly lived with Gabael at Rages. Tobias brought him to his father, who enquired his country and family, and was answered by the stranger that his name was Azarias, and that he was a descendant from the family of Ananias, who was likewise a relation of Tobit's. This account satisfied Tobit, tho' in reality the stranger who had offered himself to Tobias for his guide, was no less a person than the angel Raphael. All things were prepared for their journey, and Tobias set out accompanied with his guide. The first night they lodged on the banks of the Tigris, a river which runs by the city of Nineveh, where Tobias was in great danger; for going into the river to wash himself, a large fish leaped at him, to devour him. The guide who was a witness of Tobias's danger bid him seize the fish, and drag it to land. Encouraged by the voice of his guide, Tobias did as he had commanded, and when he had secured the fish, was directed to take the heart, the liver, and the gall, and put them up safely. After he had done this, the fish was dressed, and having afforded a plentiful meal to the two travellers, they pursued their journey.

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## PLATE LI.

*TOBIAS driveth away the wicked Spirit.*

**T**HOUGH Tobias had followed the advice of his guide in securing the heart, liver and gall of the fish, as related in the foregoing history, yet he was ignorant of their use. Inflamed by curiosity he could not help asking Azarias the reason why he should have given such an order. His request was soon complied with, and the guide informed him, that the gall and the liver were efficacious, when reduced to smoke, to cure those possessed by evil spirits, and that the gall was an infallible remedy for blindness. Being  
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now near a city in Media, named Ecbatane, Azarias informed Tobias that he had a cousin there whose name was Raguel, who had an only daughter named Sarah, a young woman of great wit and beauty, whom he recommended for his wife. Instead of consenting to this proposal Tobias informs his guide, he heard that the young woman he spoke of had been married to no less than seven husbands, who had all been killed by an evil spirit, which was in love with her. The guide did not deny the fact, but assured Tobias that he had nothing to fear from such a marriage, especially as he was furnished with a charm in the gall and liver of the fish, which would drive away any evil spirit. Confiding in so powerful a remedy, and entirely resigned to the direction of his guide, Tobias proceeded to Ecbatane, lodged with Raguel, and demanded his daughter in marriage. His claim was such as Raguel could not reject, and the marriage was solemnized. Tobias on his entrance into the bride chamber, made use of the liver and heart of the fish, and drove the evil spirit out of the chamber. Raguel, and his wife, had too often experienced the loss of a son-in-law to pass the night without uneasiness. They recommended Tobias to the care of heaven in an hearty prayer, and fearing that he had met with the same fate, as their daughter's former husbands, they went betimes into the chamber, but finding Tobias in good health, no one can express the raptures they felt on so joyful an occasion.

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PLATE LII.

*TOBIAS cureth his Father's Blindness.*

**W**HILE preparations were making for the wedding, Tobias dispatched his guide to Gabael at Rages, with his note, demanding payment. The money was paid at sight, and Gabael complying with Tobias's request, attended the guide. After the usual season of festivity was expired, Tobias took his leave of his wife's parents, and set out with his new bride, and his faithful guide Azarias. Tobit and his wife grew impatient at their son's delay, and imputed it partly to the death of Gabael, who owed them



them the money; and sometimes were afraid that their son was dead, by the fatigue of so long a journey. They went every day to the gate of the city in great anxiety, and walked in the road, by which he was to come, in hopes of meeting him. As Tobias approached the city, his guide advised him to leave his wife and attendants behind, and go before to provide things for her reception, promising to accompany him. Tobias complied, and they went together. Now the parents of Tobias were at this juncture on the road to meet their son, and his mother descried him at a distance, and informed her husband of it. As soon as she had acquainted him with the joyful news, she ran to meet her son, and fell upon his neck with all the transports of a mother's joy. Tobit would gladly have shared their embraces; in the first emotions of his affection, he quitted his seat, and forgetting that he was blind went towards the door, and stumbled. Tobias caught him before he fell, and by the direction of the guide, sprinkled the gall of the fish upon his eyes, and restored him to his sight. Tobias next acquainted his father of his wedding, and his wife was received with the greatest civility. Tobit hereupon ordered his son to make the guide a handsome present. The proposal pleased Tobias, who replied, that he deserved a greater reward, as he was the adviser of his marriage, the means of delivering his bride from the evil spirit, and the cause of restoring him to sight. As soon as Tobias had finished his discourse, his guide refused his offers, and informed him, that tho' he assisted him under a human form, he was an angel, and his name Raphael.



## PLATE LIII.

### *SUSANNAH and the Two Elders.*

**A**MONG the Jews that were carried captives into Babylon, was one Joacim, who was reckoned very rich. He had married one Susannah, whose parents had taken extraordinary care in cultivating her mind, and inspiring her with the love of virtue, and with a reverence for religion. Her piety was rendered doubly amiable, as it was heightened by the advantage of a handsome person. Her husband's residence, which was built in the most elegant taste and celebrated for one of the finest gardens, was the

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constant resort of all the great men of the city, who pitched upon that delightful spot, as the place of determining causes. Among their judges were two elders, who having frequent access to discharge their offices, had an opportunity of seeing Susannah often, and were both of them captivated with her beauty. Their passion soon got the better of their reason, and they were resolved to destroy that virtue, which it was their duty to protect. As their passion was unlawful, they would not communicate it, and tho' each of them burned with desire, neither of them would let the other into the secret. They both of them knew that it was Susannah's custom to bathe herself, after the company had taken their leave; and both of them, tho' unknown to each other, determined upon this opportunity to put their designs in practice. On leaving Joacim's house, they took a different road; but meeting together in the garden, each of them confessed their intention to the other. They had not been long there, before Susannah came attended with two maids to bathe herself. As soon as the attendants were dismissed, the two elders discovered themselves to Susannah, solicited her to comply with their desires, and, on her crying out, set up a loud cry themselves. The domestics coming to her succour, the elders pretended that they had caught Susannah in company with another man, who had run away on discovering them. Their story was believed, and the happiness of Susannah was reserved to the determination of a court of justice.

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## PLATE LIV.

### SUSANNAH'S Innocence cleared by DANIEL.

**N**Otwithstanding Susannah's character was pretty well established, yet the dignity and the office of the elders prejudiced the people very much against her. An assembly was held at Joacim's house, the common place of trial; and the elders deposed very strongly against her. Susannah's innocence was her only defence; for being left alone by her attendants, she had no witnesses to produce in her favour. Sentence was therefore passed against her, notwithstanding her appeal to heaven as conscious of her integrity.



tegrity. Her case was now desperate, but when she had lost all hopes of safety, heaven interposed itself in her behalf; and a young man, named Daniel, stood up in the assembly, affirming, that he was persuaded of her innocence, and that he would not give his assent to the sentence, which had been pronounced against her. The whole assembly were alarmed at this declaration, and turning themselves round to Daniel, asked him what grounds he could have for so bold an assertion? His reply was such as convinced them, that he had but a mean opinion of those, who had passed sentence; and he persuaded them to hear the cause a second time. The crowd was unanimous in consenting to his request, and Daniel himself undertook the office of a judge. The two elders were ordered to be put asunder, and to be examined separately. When the first was called, he was asked, under what tree the crime was committed; he answered, it was under a mastick tree; but when the other was asked the same question, he replied, it was under a holm tree. This contradiction in their evidence, convinced the whole audience of its falshood, Susannah was honourably acquitted, and the two elders were condemned to suffer the same fate, as they had threatened her with. This judicious determination of Daniel, gave the Jews an high opinion of his penetration, and his wisdom; and the deliverance of Susannah is a standing lesson to the virtuous, not to despair under oppression, nor to yield to temptation, tho' enforced with dangers, or recommended by flatteries.



## PLATE LV.

*The destruction of the Image of BEL and his Priests.*

**B**EL is the name of an idol formerly worshipped by several nations in the East. It is supposed to have represented the sun. The Babylonians are reported to have paid great respect to this false god, and Cyrus himself to have encouraged their weakness. One incredible circumstance related of this idol increased the king's veneration; it being reported, that it daily consumed twelve great measures of fine flour, forty sheep, and six vessels of wine.

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What we are fond of ourselves, we are desirous that others should be fond of too, especially those whose judgment we esteem, and whose wisdom we admire. From this principle Cyrus could not help wishing that Daniel would consent to worship Bel, and could not refrain from asking the reasons which hindered his conformity. Daniel's reply was such as convinced the king he had no likelihood of making him a convert; it contained a strong reflection upon Bel, inasmuch as it was founded upon one of the laws of Moses, which forbids the Jews to worship any other god but the living God. The king produced the circumstance of Bel's consuming so much provisions every day, as a proof that he was a living God. Daniel assured the king, that the very thing he had produced as a proof was a vile imposture. The king, warmed with this reply, resolved to find out the truth. He went himself, attended by Daniel, and placed the daily offering near the idol with his own hands. After this Daniel ordered the floor to be covered with ashes; and the door was secured with the king's signet. The next morning the king and Daniel returned and found the door as they had left it; but on opening it the king saw that the provisions were gone, and professed his belief in Bel. But Daniel made him observe the marks of feet in the sand; from thence he traced them to the altar, where he found a secret door thro' which the priests had entered, and convinced the king of the imposture.



## PLATE LVI.

*Martyrdom of the Seven Brethren and their Mother.*

**A**Ntiochus's cruelty against the Jews, whom he had taken captive, is scarce credible. No instance can display it more fully than the following. Swine's flesh is forbidden by the law of Moses; and most of the idolatrous kings endeavoured in vain to force them to violate that precept. These seven brethren being applied to, the first spake with the greatest resolution, absolutely refusing to consent; upon which, he was severely scourged, his tongue cut out, his limbs severed from his body, and then he was flung into a red hot pan, and burnt to death. The second son was brought next, and after the skin was torn from



from his head, was asked, if he would comply? Answering, No, he was put to the same tortures; and with his last gasp, confessed his hopes of immortal life. The third being then commanded to put out his tongue to be cut off, did it with great readiness, saying, he received his limbs from heaven, and was willing to sacrifice them, rather than violate the law. After his tortures, the fourth was brought to execution, who expressed his joy that he had more hope in his death, than the wicked author of it could possibly have. The fifth being treated in the same manner, in the midst of his tortures, told the king, that tho' he was permitted by God thus to exercise his cruelty, yet his own death would be equally dreadful; which the sixth, in his last moments, repeated. The mother of these martyrs was present at their tortures, and, with amazing constancy, encouraged them to undergo them. The younger son and mother now only remained, the king endeavoured to gain the former, by promises of singular honour, and riches; but had the mortification to meet with a repulse. He then applied to the mother, and requested her to save her son's life, by engaging his compliance. She promised the king her best endeavours, but instead of urging him to comply, used all her arguments to inspire him with the noble ambition of rivalling his brothers. Her words had their due effect, the son behaved with the greatest bravery, and tho' exposed to worse tortures, preserved his integrity to the last. As for the mother, she was no ways inferior to her sons in constancy or sufferings; and shewed the great power of religion, in afflictions, over human nature.



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